many titles. Very wisely Cheng did not depart entirely from the past.

At the head of the whole organization was the Emperor. To signalize the fact that he was making a fresh start in governmental tradition, Cheng assumed the designation of Shih Huang Ti—Shih meaning first, and Huang and Ti being titles customarily ascribed to mythical or semi-mythical rulers of antiquity—the Three Huang and the Five Ti. He thus gave fresh prestige to his reign and distinguished his office from that of the inept Chou. Had he been content with *Wang,* the designation of the Chou monarchs, he might properly have been expected to reproduce their form of government, with its disastrous decentralization.

To insure the pacification of the Empire, Shih Huang Ti had the arms collected of those who were not in his own forces and melted into bells and huge statues. Probably further to insure his own authority, he ordered the powerful and wealthy of the realm to move to the capital, Hsien Yang, not far from the later Ch'angan (Hsianfu). Here, presumably, they could be more easily kept under surveillance in case any of them contemplated sedition, and they would, too, lend dignity to the capital and so to the sovereign's power. It may be significant, moreover, that the capital was retained in the ancient territory of Ch'in, nearer to the dangerous northwest frontier than had been the capital of the Chou and where Shih Huang Ti's rule was longer established. At Hsien Yang, to the south of the River Wei and across from the main body of the city, Shih Huang Ti had constructed for himself, by the forced labor of thousands of men made eunuchs by the state, a vast palace. Around the memories of this structure interesting

tales were to cluster.

Probably with the double purpose of insuring unity and prosperity, Shih Huang Ti attempted to make uniform the weights and measures of his domains. Implements and the gauges of wagons were standardized.

Under Shih Huang Ti, moreover, the private ownership of land by the peasants, which since the fourth century had prevailed in Ch'in, was extended to the entire country. Peasant proprietorship did not prove an unmixed blessing to the farmers. In the course of time many lost their lands and became slaves. The great public works, constructed by forced labor, tended further to infringe on